
L E T T E R S

F R O M

A MOTHER to her CHILDREN.

VOL. I.

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LETTERS

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FROM

A MOTHER to her CHILDREN,

ON

Various important Subjects.

By M. P. *K*

V O L. I.

L O N D O N:

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ADVERTISEMENT.

THE great scarcity of religious books, tolerably adapted to the capacities of children, will, it is humbly presumed, be permitted to plead sufficient excuse for the publication of the following sheets. And the necessity of rendering serious subjects pleasing, if they are in any degree expected to be beneficial to the youthful mind, will, the Author likewise hopes, obviate every objection that might by the most scrupulous, be raised to the manner chosen to introduce them.

To

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To my YOUNG READERS.

WHOEVER you are,
that have now taken
this little book into your
hand, I hope you intend to
read it with a sincere de-
fire of being instructed in
your duty, both towards
God and man; and a fixed
determination to endeavour
to practice what shall there-
in be taught you. Other-
wise you may as well lay it
down

down again ; as it will afford neither profit or amusement to those, who do not in *earnest* wish, and intend to be GOOD CHILDREN.

LETTERS, &c.

LETTER I.

From Mrs. ORD to Master THOMAS ORD.

YOU desired me, my dear boy, to write to you, and you know, did your sisters: now, as I have not time to write separate letter to each of you by the same post, I shall sometimes send to one, and sometimes to the

the other; and you must read
them together, and consider what
I shall say to one, as addressed to
all: for, believe me, you all
equally share my most tender love
and regard; nor can any thing
ever make me feel more affec-
tion towards one than to another
but possessing superior goodness
and that undoubtedly will always
gain most love from every body.
But even on this account I as-
sure *I* have no reason to prefer
one before the other; you are
all so equally good; so dutiful
to your papa and myself; so fond
of, and kind to each other; and
so civil and obliging to all; that
it would be a very difficult task
to determine which is the *best* child
consequently

consequently you must *equally* share my heart amongst you. And, O! could you, my dear children, know how anxiously that heart prays, and wishes for your welfare, how all my thoughts are employed in considering the best means to instruct, and make you happy, I am sure you would think the utmost you could do not too much to repay such constant care and solicitude.

If ever you should come to be parents yourselves, you will then know what it is *we* now feel for *you*; but till that time, you can form no idea of the senseless anxiety of our hearts upon your account, nor how constantly you employ all our thoughts.

thoughts. Whilst *you*, my dear, are fast asleep on your beds, forgetful of us and of yourselves, *we* spend whole hours conversing about you, or praying the mighty God to bless, preserve and keep you. And whilst, engaged in your youthful sports, *you* pass your time free from every care, *we* are busily employed in planning schemes for your farther improvement in knowledge and virtue, or in providing for your present wants. In short, not a minute in the day passes which *we* do not think of you, when present with you, you employ our whole attention in serving all your words and actions, and when absent, let us be whatever

whatever company we may, the constant employment of our thoughts, is your welfare; and whether you are at that time *well, good, and happy.*

Thus for *your* sakes we forget *ourselves*, and make it the chief business of our lives to provide for *you*. Think then how ungrateful must be those children, who after receiving so much kindness from their parents, prove undutiful and wicked, and by their ill behaviour render all the care and trouble their fathers and mothers have bestowed upon them, from the moment they were first born, quite ineffectual and vain. What dreadful sorrow must it give a parent, after

VOL. I. B having

having taken so much pains to make its child happy and good, to see it turn out wicked, and consequently *miserable*: for, believe me, my dears, nobody who is *wicked* can ever feel *happy*.

God has so made our hearts that they can never enjoy any *true* comfort, unless they are innocent and virtuous. And though wicked people may sometimes laugh, and *appear* to be very merry; still, in their own minds, they must always be very wretched, as you yourselves must know, by that uneasiness you constantly feel if at any time you have been naughty, and obliged your papa or myself to be angry with you. At the
time

Sometimes, you know, you are always uncomfortable; and though sometimes you very foolishly dislike to own it, still your own hearts feel it, and you find it impossible to be really cheerful and happy.

These uncomfortable feelings, my dears, are sent into your hearts by the Almighty God, to warn you of the sad consequences of guilt, and to teach you, that unless you are good, you can never be happy. And the more wicked a person is, so much the more must they feel the stings, (that I mean the *uneasiness*) of a guilty conscience.

If this *present life* was all we were made for, even then it

would be by much the best to be
 be good; and those who were so
 would have many advantages more
 than the wicked. But, my dear
 children, when we consider that
this life is but a state to *prepare*
 us for *another*, and that we shall
 be either happy or miserable *for*
ever, according as we now be-
 have ourselves; what can be
 greater folly, than for the sake
 of some trifling pleasure, which
 will soon be over, to behave
 as to make God angry with us
 and to forfeit the joys of hea-
 ven, which would continue *for*
ever and ever?

Can any pleasures in this world
 do you think, be worth such a
 purchase? Every body likes to

to be pleased and happy ! Only consider then how *delightful* it must be, to be happy *forever* ; to be blest far more than we can now have even fancy or suppose ; to enjoy *every* thing we can *wish*, *every* thing that can please or delight us. In Heaven we shall suffer no more pain or uneasiness, we shall never feel any kind of sickness or sorrow ; we shall never more feel the anguish of parting from our beloved friends, or the grief of seeing them suffer pain, or any kind of distress. But all shall be *virtue*, *joy*, and *pleasure* ; uneasiness shall never be felt in heaven, but perfect happiness be the portion of those who are admitted into it for all *eternity* ; never,

never to end. O! my dear friend, what a prospect is this to draw light us, to encourage us not all times to do our duty, and to obey all the commandments of God: for unless we *do* obey them, these joys shall never be granted to us. It is to the good and virtuous alone that God has promised to bestow such happiness; whilst those who are naughty and wicked, he has assured us in the scriptures, shall be turned into *Hell*; that place of dreadful torments prepared for sinners: where the pains there shall suffer who in this world have been wicked, far exceed all misery we can now think of. There, instead of, as in *Heb.*

MOTHER to her CHILDREN. 19

earmen, having all sickness and sorrow removed from us, we shall not have one single moment's ease; but shall be tormented to such a *vast* degree, that no pains and distress on earth are equal to it: and yet you know, the little pain you have felt when you have been ill, or fallen down, or had your teeth drawn, have made you very uncomfortable, and you would not like to suffer it all your lives. Consider then how dreadful it must be, to endure such prodigious torments as those that are inflicted in Hell *for ever*. And then think, my dears, whether it can ever be worth your while, for the sake of any pleasure that this world can give, to make God
angry

angry with you, and to lose those joys he has prepared for the righteous. No! my dear children, be assured nothing in this world can ever make amends for the loss of his favor; for unless he is pleased with us, we must be miserable forever. Earnestly therefore endeavour to secure his love now in the days of your youth: and *that* you may easily do; for he is a merciful and kind Being, who delights in the happiness of all his creatures; and will observe with pleasure every action you perform that is right.

Remember, my dear children, *God constantly sees you, and knows all your thoughts, words, and actions.* Yes! he is perfectly acquainted

acquainted with all your *thoughts*:
 and (though we your *parents* can-
 not) he will certainly *punish* you
 for them if they are naughty;
 and greatly *reward* you, if they
 are good, and such as they ought
 to be. Every *word* also that you
 utter is known to him, and much
 does he abhor all angry and un-
 kind expressions; all kind of dis-
 putes and quarrelling; all disa-
 greements with any of our fellow
 creatures is very displeasing to
 him, as is likewise every kind of
 deceit and lying. "Whosoever
 loveth and maketh a lie," he
 has told us in the scriptures,
 shall not be admitted into the
 kingdom of Heaven." Be great-
 ly careful therefore to guard a-
 gainst

gainst this sin, which will prove
so fatal to your eternal happiness
and never suffer the example of
others to tempt you to be guilty
of so great a crime, since the Al-
mighty has positively declared his
abhorrence of it.

All your *actions* also are ob-
served by God ; be sure then ne-
ver to do any thing that is wrong
or displeasing to him ; on the
contrary, make it the chief busi-
ness of your lives to obey and
serve him faithfully, and gain
his favor, which is better than
life itself. So shall you pass
your days on earth in peace
and comfort ; shall meet death
with pleasure, and not, like
wicked people, be afraid of it

an

and after death you shall be admitted into the kingdom of Heaven, where you shall enjoy unutterable pleasures and delights *Altogether*. Adieu, my beloved children, may the consideration of these important things so well upon your minds, as to influence your whole lives, and make you earnestly endeavour at all times to do those things which you think to be *right*. And may the Almighty bless, direct, and keep you in his favor, from this time forth, and forever. So most earnestly prays,

Your affectionate mother,

ELIZ. ORD.

LET-

LETTER II.

Mrs. ORD to Miss MARY ORD.

THIS time, my dear Mary, I think I must address you a letter to you; and the next time I write, *Hannah* shall have one from me; but indeed, while I am here, I have not much time to myself; or you should all have letters every week.

You desired me, when I came away, to write about good, and you called it, I hope therefore my last satisfied you upon that subject; and most gladly shall I comply with your request, as.

g V

gives me infinite pleasure to find you so desirous of being instructed in those things, which are indeed of the greatest importance for us all to be well acquainted with; for unless we are informed of our duty, how shall we be able ever to perform it as we ought: and without we do perform it, we can never be happy here or hereafter; since the only way to make ourselves comfortable in this world, or secure felicity in the next, is to be good, and obey the commands, mandments of God. And believe me, my dear children, "His commandments," as the scriptures express it, are not grievous, &c." That is, are not difficult to

be performed, or contain nothing that will give us *pain* to practice; on the contrary, to worship and obey God, to love him with all our hearts, with all our souls, and with all our strength; and to love our fellow creatures as ourselves, that is, always to do unto them, as we would ourselves like to be done unto, are so far from being things hard for us to do, that no one with a *good disposition* can avoid complying with them. For how extremely ungrateful must be that heart, which can reflect upon God, and not love him.

God, my dears, is the *kindest* and *best* of beings. It was God who made us; we did not make ourselves

ourselves. It is God who provides
 us with every thing we have;
 it is God who makes corn to grow
 for our food, and who makes
 the sheep and oxen we eat, and
 every living thing: without his
 constant care of us we must all
 perish, for it is not in the power
 of the *wisest* or *richest* person upon
 earth to procure one mouthful
 of food, or one drop of drink:
 neither could we make *light*, or
 create *darkness*: *summer* and *win-*
ter, *day* and *night* are by his ap-
 pointment, and without his assis-
 tance we could do nothing,
 neither should we be any thing
 ourselves. Is it not therefore
 most natural to love with all our
 hearts, so *kind* and *good* a Being?

We love our friends because they are kind to us, and our parents because they take care of us: but no *friends*, no *parents* can possibly be *so* kind, or take *half* so much care of us as *God*. When we are little babies, our parents and friends carry us in their arms, and feed us with the food they think best for us: this they put in to our mouths; but it is *God* who turns it into nourishment, and makes it agree with us: it is *God* who changes the milk and the bread which little babies eat, into *blood*, and *flesh*, and *bones*, and *hair*, and *nails*, and all the various parts of their bodies, which continually keep growing; and without his assistance, no parent by only putting

putting victuals into a child's
 mouth, could possibly make it
 grow, and each day become
 stronger and stronger. Do you
 think, my loves, it is in the
 power of any parent to make a
 child *talk*, or to give it a single
 tooth? No! these are the works
 of *God*, though by their being
 seen so frequent, people are apt
 to forget that they are *his* do-
 ings. And we talk about teach-
 ing children to *talk*, and to *walk*,
 as if it was in our *own* power
 to do so: when in reality *we*
 can no more make them do ei-
 ther, than we can make the blind
 to see, or the dead to breath,
 unless *he* strengthens their limbs,
 and forms their tongues to do

so. Neither unless he is pleased to bless them with *sense* and *understanding*, can we ever afford them any instruction. This we may all be convinced of, by observing the state of those unhappy persons who are born what is called *idiots*; that is, without any capacity of reasoning, or learning any thing more than when they are first born. Thanks be to God! such cases do not very frequently; happen but yet often enough to convince us, that no care or diligence of a child's parents or friends, can either make it *wise*, or make it *hear*, or *speak*, or *see*, or *walk*, unless God Almighty is pleased to assist their endeavours by his power.

power. I have in my life been acquainted with three or four of these unhappy persons, one of which was a young man of very large fortune; so that his friends could afford to have all possible care taken of him, and all sorts of masters to endeavour to instruct him. But, alas! what benefit could he reap from their instructions, when he wanted sense sufficient to understand what they said. He could never even be taught to talk, though he could hear what was said, and could speak single words, like an infant when first beginning to imitate different sounds.

He however was not so bad as another I knew, as he was able

able to walk and feed himself, whereas the other, had no more power to help himself, than at the first moment of his birth, but growing too big to be kept in lap, was obliged to be tied into his chair, to prevent his falling out of it, not having sense enough to sit upright and still. He was also obliged to be fed like a child, not knowing how to use his hands; and when he was hungry, being unable to ask for victuals, he made a most dismal crying noise; he likewise used to drivel as babies you know do: and in short, in no one instance, discovered more sense than they do at a day old.

Only

Only think, my dear children,
how *dreadful* a state this must
be! I could tell you of one or
two more I have seen, but those
I have already mentioned are
sufficient, I hope, to make you
ever grateful to God, who has
blessed *you* with sense and ca-
pacities, not only sufficient to
help yourselves; but also to learn
and obey his laws, and to love
and praise his goodness. At
the same time, I hope, the con-
sideration of these things, will
impress upon your hearts, the
thought, that it is *God* alone
who enables us to *do* any thing,
or *be* any thing; and that the
most common objects we daily
see around us, are all the gifts
of

of his bounty. And though in conversation it is usual for people to say, *I* taught my child to talk or to walk; or *I* made this bread; or *I* planted the tree; or *I* built this house, still in reality it is *God* does all these things, that is, I mean it is *God* who gives us the power and ability to do them. For, as I have just been telling you, all our teaching would be to no purpose, unless *God* gives our children the capacity to learn. And how impossible would it be for any body to make bread, unless *God* provided the wheat which it is made. Or what would be the use of our planting a tree, unless *God* assisted

grow? For could *we* possibly
 do that? We may indeed water
 (but not even *that* could we do,
 unless *God* had provided us with
 water) but we could not possi-
 bly cause the water to nourish it,
 and in a most wonderful manner
 extend its growth to such a pro-
 digious size as we see trees ar-
 rise at: neither could we with
 our art, cause the water, by
 passing through the tree, to change
 into leaves and branches, and
 the delicious fruits so pleasing to
 our palates, and of such variety
 of tastes: though the whole that
 we know of to nourish it, is *water*
 only.

How wonderful my dear chil-
 dren, is this! and how *stupid*, as

well as *ungrateful* must be the people, who can pass by such marvellous works of God, without *praising* him, and *loving* him with all their souls for such constant care and kindness! The very house too in which you dwell although built indeed by man still is given by the bounty of the Lord: for it was God that made the trees to grow; and the materials of which the bricks are composed, were also made by him. Thus every thing around us presents us with some mark of his bounty and kindness, as well as the frames of our own bodies which were also created by him.

“ Praise the Lord therefore, O my soul, and let all that he

under

understanding praise the name of our God."

Let me beg of you, my beloved children, frequently to reflect upon these things; let no day of your lives pass by without calling to mind his goodness and loving kindness towards you; and though wicked people may not chuse ever to think of God, still do you, my dears, think of him continually, and gratefully acknowledge that to him you are indebted for your *life*, for your *food*, and *raiment*, for the *house* you dwell in, and above all, for your *understanding*, for the use of your *limbs*, your *eyes*, your *ears*, your *tongue*, and every faculty

you have: and that it is his
care preserves and keeps you
from dangers every hour of your
existence, and also particularly at
those times, when all your earthly
protectors are sunk to sleep
and so far from watching you
that they cannot even take any
care of themselves. God then pro-
tects and preserves us *all*; to God
then let us give all praise and
thanksgiving, and always make
it the chief study and business of
our lives to serve and please him.

Farewel, my dear children!
I wish much to see you; but cannot
tell when I shall enjoy that
happiness; as your papa has now
near finished his business with

Map

MOTHER to her CHILDREN. 39

Mr. Longman. He joins with me in best love to you all, and believe me to be,

Your affectionate mother,

ELIZ. ORD.

LETTER III.

Mrs. ORD to Miss HANNAH ORD.

IF I do not mistake, it is my little *Hannah's* turn this time to receive a letter from me, and with the greatest delight I take up my pen to write one to her;

D 2 because

because I know she will like to have one, and we ought always to do every thing we can to oblige any body: many people are too apt to forget this, and think if they do not rob, hurt or do any very great harm to their neighbours, they behave as well as they need to do; and rest satisfied, that they have done what is their duty towards their fellow creatures. Whereas they are very much mistaken, for nobody can possibly fulfil their duty, who does not obey the commands of God, and he has positively ordered us, "To do to others, as we would wish they should do unto us." Now no one can be said to mind this precept

MOTHER to her CHILDREN. 41

cept, who speaks cross, or is ill-natured to others, or who refuses to do what he knows will give them pleasure, provided he can do so without committing sin; for we must never upon any account do any thing that is *wrong*, though it is to oblige our dearest friend: indeed that person can never be deserving of being called our *friend*, who would wish us to do or say any thing that is naughty, and what we ought not. If therefore, my dears, your companions or play-fellows would at any time try to persuade you to do what you have been told not; depend upon it, however *agreeable* they may be, still they are not *good* chil-

dren, and consequently improper for you to be with, and undeserving of your esteem; and though it is very likely they may call you *cross*, and say they will not *love*, or *play* with you unless you comply with their requests; yet let me beg of you my dears, upon no consideration whatever, to be tempted to any thing which you know to be wrong, under the silly notion that it is but a *trifle*, and therefore does not signify: for be assured, *every* thing signifies that concerns your behaviour, and the least error you commit, if at the time of doing it you *know* it to be wrong, is extremely wicked indeed.

If *accidentally*, without any *intention*, or without seeing what you was about, you were to throw a person down, and by that means kill him, you would not be half so guilty, as if for the *purpose* you was to strike, or be cross to, or try to vex him: it is true, only a slight blow, to the person who received it, would not be so bad as the more violent one which caused his death: but if you gave it with a *design* to hurt, it would prove that your heart was much more to blame, than if quite *unintentionally* you had by some misfortune deprived him of life. Thus, my loves, if you do a thing that appears to you to be

ever

ever so trifling, if it is what you have been forbidden to do you may be certain it is very naughty, and far more displeasing in the sight of God, than if you had committed some worse action, without knowing it to be wrong.

Our God, my dear, is a very kind and merciful Being, and always makes gracious allowance for the *infirmities* and *ignorance* of his creatures; therefore he will pity and forgive those errors we may commit for want of knowing better: but you must plainly see, that the same allowance cannot be made for us, if we transgress in things that we do *know* to be wrong; for then

we have no excuse, and consequently deserve to be punished, and unless we repent and amend, most certainly shall.

“To whomsoever *much* is given, of them shall *much* be required.” This, my dears, is a text in the scriptures, and the meaning of it is, that those persons who have been blessed with the means and opportunity of learning their duty towards God and their fellow-creatures, shall be called to a much stricter account, and be much more severely punished for their neglect, than those who have never enjoyed any instructions, or been taught what is right or wrong. And this I am sure you must acknow-

acknowledge to be just : for ain
 would it not be unreasonable to do
 expect the same behaviour from ear
 the poor little children and chimney
 ney-sweepers in the streets, who
 have no kind and wise friends to
 to teach them what is right, better
 from *you*, who enjoy every ad vantage
 vantage you can wish for ? and how
 do not you think therefore, that
 if *you* act wrong, it is much more
 worse, and your crimes much more
 greater, than if *they* do ? and now
 consequently, you will deserve Bu
 much severer punishment for
 your faults ?

It certainly is a sad thing, to hear
 hear so many little children in the
 the streets using bad words; swearing
 ing, and taking God's name in vain

vain

for sin; and every good person must undoubtedly be very sorry to see them so wicked; but still we may comfort ourselves with the hope, that if such behaviour proceeds from want of being better instructed, and taught what is right, God, who knows the thoughts of all hearts, will be merciful unto them, and will not punish them for doing those things which they did not even *now were* wicked.

But this can be no excuse for you, or for any body who has been happy enough to be taught their duty; therefore if you commit sin, you must expect to be punished for it; for God has declared in the scriptures, that those

those people who *know* what he would have them do, and yet neglect to obey him, "shall be beaten with many stripes:" that is, shall be dreadfully tormented in Hell; but those persons who do *not* know his will, and for that reason, owing to their ignorance offend against him, "shall be beaten with few stripes:" that is, shall not suffer any thing near so severely punished: but, as every body's *conscience* will in some degree teach them what is right, when they will but give themselves time to consider, and to think what they are going to do, they may not escape *entirely* without some sort of punishment for their

crimes V

crimes, though *what* it shall be,
 or in *what degree*, we cannot pos-
 sibly say, neither does it concern
 us to know; since we may be
 every sure, God, who is the
 Judge of all the earth, will most
 undoubtedly do *right*, and never
 punish any of his creatures more
 than they justly deserve. Our
 business therefore, my dear chil-
 dren, is not to puzzle ourselves
 with trying to find out *how*
 God will deal with those who
 have never been taught his holy
 word; but our proper employ-
 ment is, to endeavour daily to
 obey that word *ourselves*, and to
 strive to improve every hour of
 our lives in all goodness and vir-
 tue. To this end we must con-
 stantly

VOL. I. E

stantly pray to God to bless us
and to give us wisdom to know
and understand what is right
and strength and resolution
practice it when we do know
For, as I said in my last letter
to your sister, without the help
and assistance of the Almighty
we can do *nothing*: to him there-
fore we should offer our daily
prayers, and beg of him to dis-
send us from all evil, and to
guide us at all times to do what
is right and proper to be done.

The other day, in Mr. New-
ton's study, I found a little book
he wrote for the use of his own
children; it is written on re-
ligious subjects, and has many
prayers in it, one of which was,
as follows:

A PRAYER

A PRAYER.

ALMIGHTY God, the *Creator* and *Preserver* of all things, and to whose goodness I am indebted for every thing I have; I beseech thee to accept my sincere thanks for all thy mercies; and grant me sense and reason sufficient to *understand* thy laws, and wisdom and virtue to *practice* them. Give me resolution to conquer every thing that is wrong in my temper and behaviour, and each day of my life to improve in all virtue and goodness." *Amen.*

This prayer, my dear children, I think you will all be able
 E 2 to

52 L E T T E R S *from a*
to understand, and may therefore
make use of it, and that God
Almighty may grant the petition
in it; prays with the sincere
earnestness,

Your affectionate mother,

ELIZ. ORD

L E T T E R I V .

Mrs. ORD to Master THOMAS ORD

AS I have very little time
for writing, and can copy
quicker than I can compose,
shall

shall, having obtained Mr. Newton's leave, transcribe one of the chapters out of the little book I mentioned in my last letter to your sister, which he has written for his own children; who being about the same ages as you are, it will, I think, be equally suitable to *you* as to *them*. If I have time whilst I am here, I will transcribe the whole book for you, as I think it uncommonly well adapted to such young minds as yours.

“ CHAPTER the FIRST.

“ BUT the Lord said unto Samuel, look not on his countenance, or on the height of

“ his stature; because I have re-
“ fused him: for the Lord seeth
“ not as man seeth; for man
“ looketh on the *outward* appear-
“ ance, but the Lord looketh on
“ the heart.”

“ Although, my dear children
at present I think you all too
young to read the Bible, still
there are certainly many passages
in it which you may easily com-
prehend, and *that* you have just
read, is, I think, one of them.
But I will explain to you, as
clearly as I can, upon what oc-
casion it was first given, and
what it is we are to learn from
it.

“ You have already been taught, that formerly God used to make his will known to holy men, though by *what* means I cannot possibly make you understand; indeed I do not perfectly understand *how* myself. I only know that by some method he thought best, God used to make known to them what it was he would have mankind do, in order to please him, and gain his favor. Now *Samuel* was one of these holy men, or *prophets*, as they are called; and God once sent him to a man whose name was *Jesse*, who had eight sons, to anoint one of them to be king of *Israel*. (*Anointing* a man to be king, was pouring oil upon the

the head of him who was chosen king, which was a ceremony used in those days.) *Samuel* therefore immediately obeyed, and went to the house of *Jesse*, where he no sooner beheld *Eliab*, *Jesse's* eldest son, who was a young man of remarkable beauty, than he directly concluded, *he* must be the person whom God designed to have anointed king over his people. But God instantly checked his thought, by saying, “ *Look not on his countenance, or the height of his stature ; because I have refused him : for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart.*”

I have

“ I have now, my dears, told you upon what *occasion* these words were first spoken ; and it remains therefore for me to endeavour to shew you what we are to *learn* from them. And surely, my dear children, we may very plainly from hence see, the great folly of judging either of people or circumstances from mere *outward* appearance, since we may be so greatly mistaken as to their *real* worth.

“ Nothing is more common, especially for young people, than to be struck with admiration at the sight of riches and honor : that is, I mean, if you behold a person, or a child about your own age, who is rich enough
to

to wear fine cloaths, and to have full
all manner of toys they can wish pin
for ; and likewise be permitted ver
to go to balls, assemblies, plays, hav
and all kind of amusements, and tem
there be praised and admired for keep
their beautiful persons and grace hin
ful behaviour. At the sight of what
such a child you might be abou
apt to feel your little hearts filled to tro
with envy, and would secretly, g
wish that you too might meet th
with the same indulgencies, and offer
be equally happy. But these
thoughts would proceed intirely c
from your judging from the outw
ward appearance, without being
acquainted with the *heart* : forner
perhaps if you could see the which
you would find cause to be thank
auty

eful for your own greater happiness; since it may be, at the every time that they appear to have every thing they wish, their tempers and dispositions may keep them from *enjoying* any thing. Perhaps those very cloaths that look so pretty, as to make you wish for the same, may be less troublesome to keep from spoiling, or so stiff and disagreeable when they wear, as to render their possessors much less comfortable than they would be in a plainer and coarser garb. Or those riches and toys you fancy you should be able to enjoy, may cause their owners many, many troubles from which you are entirely free: that beauty of person too, and graceful

ful

ful behaviour, which at first sight charms all beholders, may perhaps conceal *ill-nature, passion, pride, deceit*, and every crime a child can possibly be guilty of. Whilst, very likely, those who outwardly appear *poor, mean, and ungraceful*, may, if you could see their hearts, be found to be the most *contented, noble, virtuous, good-tempered*, and consequently the most *happy*. And this, my dears, should teach us never to form an hasty judgment from the outward appearance of people. It should likewise make us very careful how we condemn our neighbours actions; since we cannot know their hearts, it is very possible, what they

may proceed from a good motive, though it may happen to turn out wrong.

“We cannot possibly tell people thoughts, or reasons for acting; it is therefore very uncharitable to condemn them without knowing whether they are to blame or not. And it very often happens, that what they *intend well*, may, owing to different accidents, turn out extremely *ill*. How unkind then would it be to censure them for faults they had not the least *intention* of committing! And let us consider how we should like to be so censured ourselves,

“Should not you think it very unkind, if you saw any of your

VOL.

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play-

play-fellows walking blindfold on the edge of a pond, and as you ran to save them, was unfortunately to fall against them, and by that means push them in; should not you, I ask, think it very unkind and uncharitable if people who heard of it, were to say you only ran to put them in on *purpose*? And yet if they judged only by the *outward appearance*, without knowing the intention of your heart, they might well conclude so: yet how *hard* and *unjust* would such conclusion!

“ And exactly as unjust are all our censures liable to be, which we cast upon people for their actions, without knowing what

they do them. Wicked actions we always must, and *ought* to condemn; but still the people who do them we should pity, and make all charitable allowances for; since it is impossible for us to know *why* they act so, or how things may appear to them. Perhaps they may never have been taught the absolute necessity of goodness; or perhaps they intended what they did should be *right*, though it turned out otherwise.

“ Thus then this text of scripture teaches us how wrong it is to judge by the *outward* appearance, to think because people are of a handsome pleasing countenance, they must therefore

be good ; or, because they are
deformed and ugly they must
therefore be wicked, or cross.
This is indeed seeing very dif-
ferent from the Lord ; for though
men look on the *outward appear-
ance* only, the Lord looketh on
the *heart* ; and from *that* deter-
mines whether we are good
or evil. And this, my dears, teaches
us the necessity of guarding our
hearts from every sin, from every
evil *thought*, from every bad
intention ; since it is by the purity
of our hearts that God will judge
of us. Our fellow creatures may
mistake our intentions, and sup-
pose we meant wickedly, when
in reality we did not. But God
knoweth our hearts, and can make

mistake. Men we may be able to deceive, but God we cannot; he knows the thoughts of our minds, better than we do ourselves. Every moment of our lives he watcheth over us, and sees not only every *action*; but our most secret *intentions* are not hid from him. How carefully therefore, my children, ought you to watch over your own minds, never to suffer them to be filled with such things as you know to be displeasing to the Lord.

“ We, your earthly parents and teachers, can controul only your *outward* behaviour, and by that only form any judgment of the *inward* disposition of your minds.

But God is acquainted with the most hidden thoughts of your hearts, and those actions which to men may appear right, *be*, by seeing from what *motive* you do them, may severely condemn: as also what to the world may seem wrong, he, by seeing your heart, and knowing it proceeded from a *good intention*, may not only pardon, but also highly commend and reward. How careful then, how *extremely* careful should you be, not to admit any thing into your hearts displeasing to him! And how ought this consideration, that the *Lord* at all times observes you, to make you take equal pains to avoid doing any thing wrong, when only

with

with your play-fellows, or by yourself, as if your parents, or all the world were to be witnesses to you! And knowing likewise, that he will judge of you, not by *outward* appearance, but by the *inward* disposition of your mind, what care ought you to take to regulate your *temper*, and to conquer every thing faulty in it.

“If, as you are apt sometimes to do, you begin to dispute with, and be angry and quarrel with each other; if at such times, I say, my children, you would recollect this text, and remember, that the *Lord looketh on your hearts*, surely you would be ashamed, as well as afraid, to let him find
yours

yours filled with *anger* and *ill will*! those passions that are so displeasing to him, and which he has in the scriptures declared he will certainly *punish*. Neither I think, if you consider this, will you ever commit any kind of deceit; for though you may impose upon your fellow creatures, still it is *impossible* to do so upon God, for he looketh on your *hearts*: and if at any time they are filled with *discontent*, if they *murmur* at those things your parents command, and *reluctantly* comply with their orders, only because you *must*, and *dare not* disobey, though you may deceive your friends, and by your *outward* actions make them suppose

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pose you good and dutiful, still the Almighty you cannot mislead, *he looketh on the heart*, and there clearly discovers all your murmurs and displeasure you so undutifully harbour against your parents, and wiser friends. He therefore will not account your outward actions as deserving of any applause; but seeing your heart to be fullen and disobedient, will certainly be greatly displeased.

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“Remember then, my dear children, this very important text: remember God regardeth no person upon account of the height of their stature, or the beauty of their countenance; he considereth not the *outward* appearance, but

but he “looketh on the heart.” If *that* is good and innocent before him, desirous at all times to fulfil its duty, and to be kind and *useful* to all its fellow creatures, then he will behold with pleasure; and let the person’s actions and outward appearance be what they will, he will not judge by *them*, but will certainly approve, and at last make eternally happy the *virtuous* and good heart. Whereas on the other hand, let our external qualifications be ever so great, and our beauty and accomplishments surpass all the rest of the world; still these will in no degree recommend us to his favor, if at the same we are *passionate*

ate, ill-tempered, and cross, unwilling to oblige and please others, undutiful to our parents, obstinate, or sullen, peevish and fretful to those about us, or proud, envious, or deceitful. Any of these, or any other sin we permit to be in our hearts, will most undoubtedly raise his just displeasure against us, and unless we repent of it, and forsake it, will cause him to reject us forever, and punish us more than we can now imagine.

“ Thus have I endeavoured, my dear children, to explain this text of scripture, in such a manner as I hope you can understand, and will therefore from henceforth be careful also to observe it ;
not

72 L E T T E R S from a
not uncharitably condemning
your neighbour's conduct; but
by better employing your time
in striving to rectify and amend
every error of your own hearts
always remembering this one great
important truth, that the Lord
looketh on them.

I have now, my dear Tom, I
filled my paper from Mr. Newton's
book, which I hope will afford
you equal pleasure with any
thing I could have said, and
not having time to add any
thing more, besides my most ear-
nest request, that you will read
and endeavour to profit from it.
I subscribe myself as usual,

Your affectionate mother,

ELIZ. ORR

L E T T E R V.

Mrs. ORD to Miss MARY ORD.

I INTENDED to have copied another chapter from Mr. *Newton's* book to-day, by way of letter to you, my dear Mary; but a discourse I heard last night between Mr. *Newton* and his children, will, I think, be not less entertaining or instructive to you.

Master *Sam* and Miss *Betsy* had for some time been playing about the room, and I cannot

VOL. I. G say

say I had at all minded what they were about, as they made very little noise, till their papa asked them *What* they were playing at. To which *Betsy* replied, "O we are playing so nicely you cannot think! We are making believe that *Sam* is a clergyman and he has just been preaching and reading prayers, and I have been at church; and now we are making believe that he is going to christen my child; and after that, we shall make believe that I die, and then he will bury me: and is not this a pretty play, papa?"

"I suppose," replied *Mrs. Newton*, "it is what you call pretty play, if you find it entertaining."

entertaining, and you are amused by it ; but I cannot say it is one I think very pretty, or much approve of."

"Not approve of !" rejoined Sam and Betsy at the same moment, "why not Sir ? I am sure we were very quiet, and made no noise."

"I do not, my loves," answered Mr. Newton, "object to it upon account of the noise you have made ; for many plays may be very noisy, and yet not in the least improper ; but the reason I objected to what you have been now playing at, is because I do not think it right to trifle with such serious things as prayers, baptism, and death ; all subjects of

much too great importance to be joked upon. You have now been so amusing yourselves, without any *intention* of doing wrong, or without considering what you were about ; but for the future I should be glad if you would do so no more. You say you have been making believe to go to church, and for *Sam* to pray and preach ; but consider my dears, what it is you have been playing at. The whole use you know of going to church is to *pray* to, and *praise Almighty God*, and to be instructed by the clergyman in your duty towards him : and we should never presume to do those things, without endeavouring as much as we

possible

possibly can, to put all other affairs out of our minds, and fix our thoughts only upon God, whilst we address ourselves to him, or hear or read his holy word; that is, the Bible, or any other book which instructs us in our duty to him. The greatest attention, I say, is necessary when we are employed in these solemn services; much less ought we ever to trifle or play about them. To *make believe*, and *play* about God! Only think, my dears, how improper it must be. I am sure, if you give yourselves time to reflect upon it, your own hearts must think so. God is merciful and kind being, who delights in seeing his creatures

cheerful and happy: he has no objection to our *innocent* amusements, provided they do not employ too much of our time, thoughts, or money; but though he permits us thus to divert ourselves within proper bounds, still he will by no means approve of our joking about things that are *sacred*, or making *him*, as it were, a party in our sports: and yet this is what you do when you *make believe* to pray to him. God, you know, sees *all* your *thoughts* and *actions*, consequently he must see you when you thus make believe to pray: and if you then have no intention of being serious, and in earnest, you certainly do not expect God to attend to

you

you, as you are only at *play*, only *making believe* to worship him. And is not this as if you thought God would join in your *sports*, in the same manner as your mother and I do, when you come and talk nonsense, and say, *Never mind what I am now saying, for I am only in play*. Let me beg of you therefore, my dears, not to amuse yourselves in this manner for the future: and I am sure you will not, if you reflect upon what I have been saying. And pray should not you think it very wicked to repeat the *words* of your *earnest* prayers when at play?"

“ Yes,

“ Yes, Sir, but that we never do,” replied both the children.

“ But,” rejoined Mr. *Newton*, “ there is the same crime in what you allow yourselves to do. You kneel down at church, and cover your faces, only to prevent your attentions being disturbed by outward objects, and to express by that humble posture, how unworthy you are of being permitted to approach by prayer to Almighty God. When therefore you make use of the same gestures at your play, you certainly are *making believe* to do it with the same intention, to shew your humility when addressing yourselves to God, and to prevent your being interrupted when so doing.

doing. *Play*, you know is always designed to look as much like *earnest* as it can; and thus you would wish to *appear* as if you were using the solemn words at your prayers, though you may be, perhaps, saying nothing, or only jabbering some nonsense without meaning. And is not this doing the same by *action* as the other would be in *words*? It is therefore undoubtedly extremely wrong."

"Very well, Sir," replied Betsey, "I will not do so again; but why may we not play at christening my doll?"

"For the *same* reason," rejoined Mr. Newton; "because it is *wrong* to *play* with *any* of those subjects,

subjects which relate to God and mo
 religion. Baptism, my dears, is par
 one of the most solemn rites they
 belonging to our holy religion. form
 It is a *ceremony* of the Lord's ther
 own appointing, to be used by not
 all people who wish to be o- that
 bedient to those laws he has grow
 given us in the scriptures, and what
 to be beloved by him." xpe

"Why then," enquired Sam laws
 are little babies christened when cripe
 they are too young either to each
 wish, or think any thing about their
 the matter?" from

"Because," replied his father see
 "though they are certainly er b
 that time too young to under
 stand any thing themselves; yet
 God is pleased to let this cere For
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 mon of t

mony be used, as a proof to their parents and friends, that although they are not old enough to perform any duties, still he loves them for their *innocence*, and their not having committed any thing that is wrong. And when they grow big enough to comprehend what is taught them, *then* he will expect they shall *perform* all those laws given to Christians in the scriptures: and to instruct and teach them these laws, is what their godfathers and godmothers promise either to do themselves, or see it done in a proper manner by others.* You therefore

For a fuller explanation of Baptism, see 2d vol. of a "*Clear and Concise Account of the Origin and Design of Christianity.*"

surely must see the great impropriety of *playing* at these sort of things. I assure you it is very wrong, and if you are too young to understand *why* it is so, still I must beg you will not do so any more; for it will be as wicked for *me* to permit you to do what I know to be naughty, though *you* perhaps cannot see, *why* it is so."

"Yes, we can, papa," said Sam. "see why it is naughty now you have told us. I never thought of its being so before; but I can very well understand what you say about it, and I am sure

but improper to be given in this place, the child spoken to is not supposed to have as yet perused the scriptures.

ro-won't play so any more. Will
 ort you, *Betsey*?"

is "No, that I won't," said she.
 too "I did not know there was any
 i harm in it, or I would not have
 no done it before. But pray, papa,
 b may we not play at being dead,
 you and going to be buried?"

ugh "By no means, my dear,"
 nno answered Mr. *Newton*, "playing
 at burying, as you call it, is the
 Same same thing as playing at any o-
 y ther part of divine worship since
 ough the whole of the burial service
 out consists of *prayers*, and different
 yo passages taken from the scrip-
 ure tures, and consequently very un-
 fit to be turned into *make believe*.

But I hope, my loves, what I
 have said to you will not make

Vol. I. H you

you think I have any dislike
seeing you cheerful, and engaged
at play, or put any restraint upon
your conversation when you are
in my presence; for, believe me
it gives me great pleasure to see
you gay, and busily employed in
your sports; but then you know
those sports must always be right
and *innocent*, such as may be pra-
tised without a crime, or do
pleasure to our All-merciful God.
And if I was to suffer you to
do what is wrong, without tell-
ing you of it; I should be ex-
tremely wicked myself, and should
justly deserve to suffer all the
punishment due to your crime
since the *fault* would certainly
be more mine than your's,

not teaching your better. I hope therefore you will not think me cross or unkind, for wishing to put a total stop to the diversion which you seemed so pleasantly to be engaged."

"No, that I am *sure* I shall not," they both replied as with one voice, "we never do think you cross for any thing you tell us."

"I hope not, my dears," replied their father, "I should be very sorry you should so mistake my intention of reproofing you, as to think it proceeded from *ill-nature*. No, my dear children, I have no design of being ill-natured to you, I assure you. The first wish of a

fond parent's heart, is to see its children happy. And never should we for a moment contradict you, if it was not necessary to your future good."

"I told *James Griper* so the other day," said Sam, "when he was grumbling about his father being *cross*, as he said, for finding so much fault with him about his wasting all his time at play. So I said, I dared not say he did not mean to be *cross* and only spoke to him for his good. But he told me I was much mistaken, for he was very *cross* and was always finding fault about something or other, without any other reason than because he did not like it."

“ O ! I am afraid,” said Mr. Newton, “ *James* must often *deserve* to be blamed if he can talk in that manner ; for I am sure no good child would do so : therefore I suppose as he is a naughty one, he is often deserving of anger, and thinks his friends ill-natured for being so with him ; but surely the fault is all his own, for committing actions that make them so. His father he thinks finds too much fault with him for wasting his time ; but if he did *not* so waste it, I dare say his father would not blame him for it. And does he consider the due *value* and *importance* of time ? Does he reflect, that when once it is past

it can never be called back again, and that according as he now spends it, he will be happy or miserable *forever*? These things I suppose never come into his head, but he lets time run away, without reflecting what use he ought to make of it, and what care he should take to spend it well. Death is quite uncertain to every body, we none of us can tell whether we shall live to grow old, or whether we may not die this very hour. How careful then ought we to be to make the best use we can of the *present* time; that let death come when it will, we may be ready to meet it, and not want to put it off for some years longer,

longer, because we have not done those duties which we ought to have done, and made those improvements we should."—

Mrs. *Newton* has this moment informed me, that, if I do not now send this, it will be too late for to-day's post. I will therefore detain it no longer than to tell you, I will go on with Mr. *Newton's* discourse in my next, and to assure you with what sincere love I remain,

Your indulgent mother,

ELIZ. ORD.

LET-

LETTER VI.

Mrs. ORD to Miss HANNAH ORD.

I WILL now, my love fulfil my promise of continuing the conversation which passed between Mr. *Newton* and his children; and I hope my children will endeavour to profit from it, since though it was not at first addressed to you, it is of equal importance to you or any other young persons as it was to them; and we should always strive to improve by whatever

good

good advice we hear given to others, the same as if it was immediately spoken to ourselves: you therefore who now read this, will, I hope, be as much benefitted, as if you had actually heard Mr. *Newton* speak.

If I recollect right, I was obliged to leave off my last letter just in the middle of a remark Mr. *Newton* was making about the importance of the proper use of our *time*, that we might be ready to die when ever it should please God, without wishing to continue longer, because we had not made those improvements for which our lives were lent us.

“How dreadful,” continued he, “must be the state of that person,

person, who finds himself dying without any thoughts to comfort him in his death. To know that he is just going to quit this world, and every thing in it; to leave all his relations, and friends, and every comfort he has enjoyed; and at the same time to be conscious that he has not lived so as to secure the favor of his God. What terrible agony must he feel in his mind, when he considers, that in a very little time his breath will be gone from him, and his *soul* be called upon to give an account of the manner in which he has passed his life; and then to receive those dreadful punishments which God has promised to inflict on the wicked.

wicked. Think, my dears, what a shocking state must this be, and how must such a one wish that he could live his life over again, that he might make a better use of it. But this can never be. When once death comes, it is then too late to amend; every opportunity of behaving right will then be past, and if we have been wicked we must then be miserable *forever*, without receiving any comfort, without again seeing our dearest friends, without any peace, rest, or ease, in any one circumstance to give us pleasure. Who now that thoughtfully reflects on these things, could ever, by their own neglect, suffer themselves to feel such

such sad and excruciating torments? And yet such must be the state of those who will not endeavour to make a proper use of their time. Our present lives are the only time which God has given us, in which we are to prepare for *eternity*, and according as we now behave ourselves, we shall hereafter be either *happy* beyond what we can possibly hope for; or *miserable*, beyond what we can now suppose. If therefore Mr. Grigg sees his son squandering away his precious time, without making any improvements; ought he to be called *cross* and *ill-natured*, because he endeavours to make him sensible of his fault? And would not be much *more unkind* to

or him to continue in such a habit,
 the which would at last bring him to
 dea utter ruin? And so likewise in eve-
 hein y other circumstance where pa-
 th ents blame or correct their chil-
 iver ren, instead of being looked upon
 e fo s *cross* for it, they are deserving of
 nov the sincerest thanks; since to break
 reaf person of their faults, is to
 wh do them the greatest service in
 mis the world: and none but our
 no sincere friends, who love us dear-
 Gri y, will ever give themselves the
 y h trouble to do it. But whether
 ng a children are thankful or not for
 to reproof, still it is the *absolute*
 ecan luty of parents to give it; and
 n fe God has strictly commanded all
 ould parents to make their children as
 o su good and righteous as they pos-
 hi

sibly can; and if from their dislike to vex them, they let them continue in their evil ways, they will certainly make God angry with themselves, and must expect to be punished by him for their neglect. Punished most likely in *this* world they will be, by having their children turn out disobedient and wicked; and punished likewise in the next for so wickedly neglecting to obey the commands of God. When you are old enough to read the Bible, you will then meet with an account of a priest who was an exceeding good man in every other respect; but yet so too much indulgence to his sons and suffering them to continue

their wicked courses, was in very remarkable manner punished by God."

"Pray, Sir," enquired Sam, in what way was he punished?"

"That, my dear," replied his mother, "I cannot at present make you understand, as you are not acquainted with the different parts of the sacred history with which his punishment is connected. I only mentioned it to you, as one example that was given us, of the necessity of parents telling their children of their faults, and even *correcting* them, if they will not forsake them without: and at the same time to convince you that they

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ought

ought not to be thought unkind for so doing."

"I am sure, Sir," rejoined Sam, "I never think my mamma is or you at all unkind, for I know you never blame us unless we deserve it."

"Indeed, my dear boy, we do not," resumed Mr. Newton, "and I am glad to find you do us so much justice as to think so; but why then, my love, if you do depend upon us, do you frequently *tease* for a thing which once we have refused you? Do you not sometimes think us unkind then?"

"No, indeed, Sir, I do not," replied Sam, "only I want to know *why* you refuse us, or for what

what reason you will not let us do as we like."

"For what reason, Sam," said his father, "did you refuse giving my penknife that was upon the table the other day to your little brother, when he cried for it? Or why did not Betsey give him her wax doll when he held out his hands, and appeared so much to wish for it?"

"Because he would have broke you," rejoined Betsey. "I am sure we should have had my wooden one? With all my heart; but he would quite have spoiled my wax one, or he would have knocked it about, without considering it would so soon break."

“ And I,” said *Sam*, “ should have given him the knife, only I know he would have cut his fingers.”

“ And why,” inquired *Mr. Newton*, “ did you not give him the crust of bread you had this morning when he wanted it ?”

“ Because, Sir,” replied *Sam*, “ he breaks off such monstrous pieces in his mouth that it almost choaks him ; that was the only reason for not letting him have it, or else I am sure he would have been very welcome to it.”

“ Then why did not you tell him all these reasons for not complying with his wishes ?” said *Mr. Newton*.

“ Tell

ould "Tell him the reason!" re-
 onlated Sam, "what would be
 his use of *telling* him when he
 ould not understand what we
 Mnd?"

him "Very true, my boy," said his
 thier, "he certainly would not
 t?" understand your reasons; and you
 Samed both very right in doing as
 trou did. But if you, who are only
 it a few years older, know so much
 mter than your brother, and can
 him well see what sad consequences
 eould follow letting him have
 come he wishes for, cannot you sup-
 e that your mother and I,
 u tell are so *much* older than you,
 come likewise see reasons for re-
 'saining what you wish for? and
 ons too, which you would not
 "Tell
 understand

understand if we were to tell them to *you*, better than *he* would if you was to tell him that *you* would break the doll, cut *his* fingers, or choak himself with the bread?"

"O! but, papa, we can talk," said *Betsy*.

"Yes, my love, I know *you* can," replied her papa. "a *girl* walk too a good deal better than your brother *Bob*; but can *you* walk as far, or are you as strong as if you were men and women?"

"No, Sir," said she. "No, Sir," replied he, "but *you* understand so well, or tell me the reasons why we refuse what *you* wish, or tell you to do things *you* do not happen to like. Will

depe

pend upon it, it is entirely for
 your good; and when you grow
 up you will then understand *why*,
 and acknowledge it to be so.
 And then *Bob* will confess your
 wisdom in neither letting him
 stab himself with the knife, or
 break himself with the crust.
 Now remember now the next time
 you find yourselves beginning
 to fret, because we deny you
 what you want: think of these
 strokes, and I am sure you will
 be satisfied with our determi-
 nation. Non."

"Just as Mr. *Newton* said this,
 he was interrupted by company
 coming in, which put an end
 to the conversation. And here
 I will put an end to my letter,
 which

which I fear, was I to continue any longer would quite tire you. What I have already written I hope you will all endeavour to profit from ; for, as I before told you, it equally concerns you, and all other children, as much as it did the little *Newtons*.

Farewel, my beloved children, may the Almighty bless, and preserve you from all sin and danger in *this* world, and at last bring you to everlasting happiness in the world to come. So prays, with the utmost sincerity,

Your affectionate,

And indulgent mother,

ELIZ. ORD.

L E T T E R VII.

From Mrs. ORD to Master THOMAS ORD.

I SHALL once more defer my transcribing from Mr. Newton's little book, to relate another conversation which passed between him and his children yesterday.

He went out as soon as dinner was over, and did not return till after eight. Sam and Jesse sat up rather later than usual to see him, and wish him good night before they went to bed. As soon as he came in they

they both ran to him, and began asking him a thousand questions, which he answered with great good-humour, though at the same time he appeared very grave, which his children perceiving, earnestly enquired the cause, and pressed him very much to tell them why he appeared melancholy?

“ I did not know,” said he, “ that I *appeared* so to you, but I confess my heart feels not very cheerful; for I have just been present at a most shocking scene indeed, which has made such an impression upon me, that I think I shall never forget it; and I wish you too, my dears, had been with me; for I think

would
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would have taught you, in a most forcible manner, the *sad, sad* consequence of sin; and have made you all your lives careful to preserve yourselves from ever coming to so dreadful a state. I have been present at the death of young Mr. *Lightly*; and the agonies he appeared to suffer have so deeply affected me, that I think I never shall forget them."

"Why pray, Sir," said *Betsy*, "what disorder did he die of, that made him suffer so very much?"

"O! I do not, my dear," replied her father, "mean his bodily pains were so great; for in that respect, he appeared to undergo as little as a person in his last

hours could do: but I speak of the agonies of his mind, which were far worse than any thing I can possibly describe."

"Pray, Sir, tell us about him," said Sam. "Was it not young Mr. *Lightly* we heard swearing one night, when you said he was drunk? And was it not he, who told a *lie* to his father, and said he had *not* been at the play the very night you saw him there yourself?"

"Yes, my dear," replied Mr. *Newton*, "that was the same young man, whose death I have now been witness to. I visited him several times during his illness; but never found him willing to converse upon any serious subjects:

jects. If ever I attempted to introduce any thing of the kind, he always stopped me, by saying, I should give him the *vapours*, if I talked in so *dull* a strain; and that he would think of those sort of things when he grew *older*; but whilst he was *young*, there was no occasion to be so *grave*. In vain it was I endeavoured to tell him, that being *good* had no occasion to make him *grave*; and that on the contrary, nothing could make people so truly comfortable and cheerful as *virtue*. He never would listen to me upon the subject: and when I told him, that I was afraid he had not spent his life as he ought to have done, and therefore he had better seriously

repent, and implore God's forgiveness; he only used to reply it was time enough to think of that a dozen years hence; and that when he was *old*, he would repent of *all* his crimes together. But however, it has pleased God to take him out of this world before he arrived at that period of time when he intended to repent, and amend. He has for some days been confined to his room; but when I went this afternoon, I found him in bed, with his father, mother, brother, and sister all sitting round him. They were too much drowned in sorrow to speak, when I first entered; but soon after, Mr. *Lightly* addressed me, saying, "O! Sir, you are

come

come to see the last of our poor unhappy son, for he is just going to die, and leave us for ever."

Here he stopped; for his tears would not permit him to proceed. And then young *Lightly*, pulling back the curtains of the bed, and desiring me to sit down, said, "O! Mr. *Newton*, I wish, as my father says, you were indeed come to see the *last* of me; for then there would be an end of my misery: but though this *mortal* life is at an end, and my *body* will soon be dead, yet will my *soul* not cease to live. That will continue through *all eternity*; and continue too in *torments*; greater torments than any body in this world ever felt. O! how I wish I had

thought of this sooner, and early began in the days of my childhood to please and serve God, and secure his favor ; for then I might have died with content and pleasure, and not have suffered those agonies of mind which I now endure. But O ! what will now become of me ? Instead of having behaved so as to make God my friend, which I might have done ; I have transgressed his commandments, and forfeited his love. He commanded me to *love* him, to *thank* him for his goodness, and to *pray* to him ; but all this I have neglected : or if at any time I went to church, or *pretended* to pray, I never strove to think of what I was about ; but always diverted

verted my mind with other things. He also commanded me to honour and obey my parents; but, alas! I have disobeyed them. When I was a child, instead of minding what they said to me, and cheerfully complying with all their requests; I disregarded their advice, committed those things out of their sight, which I knew they would not approve, and *grumbled* and *muttered* at all restraint they wisely thought proper to lay upon me. God likewise commanded me to love my brothers and sisters, and to do to every body as I myself wished to be done to. But this command I have also transgressed; and though I did indeed love my brother and sister, still I
used

used to quarrel and disagree with them, speaking cross and unkindly to them; and never consulted what other people would like, provided I could have what I wished myself. Frequently, likewise have I told lies, and by different means been guilty of deceit. I have also sworn, and taken the name of God in vain. All these things I have practiced with an intention of some time or other forsaking and repenting of them: but I put off my amendment from day to day, thinking I should grow wiser when I was older. But, alas! alas! I little expected to die before that time came. My father and mother often tried to persuade me to be-

have

have in a better manner ; and you
 too, Mr. *Newton*, frequently ad-
 vised me to live so, that I need
 not be afraid to die. But I never
 chose to listen to any of you : I
 rather preferred going on in my
 own way, and following my own
 inclination, without considering
 whether my conduct was approved
 of by God or not. And now I
 find the sad fruit of my folly :
 but it is too late ; and in a
 few minutes I shall leave you, all
 my friends : leave you, my kind
 parents, who have taken so much
 pains to make me happy ; and
 leave you, my dear brother and
 sister for ever. I shall never never
 see you any more. I shall never
 again behold any good people ;
 but from henceforth must be with

wicked souls like myself, enduring the excruciating torments of Hell. O! how I do now wish that I had been wise in time, and minded what you all said to me: I then might leave this world in peace; for I should then have been *eternally happy*; whereas, now I must be *everlastingly miserable*. And Indeed I must confess I *deserve* to be so, for disobeying the commands of almighty God; who not only made me, and gave me my life, but also continued to bless me with such numbers of good things. To him I am indebted for every thing I have enjoyed. It was his mercy preserved me; and his bounty that fed, and cloathed me. And yet I was so
ungrateful

ungrateful as to forget him, and
 never return him thanks for all
 his favors bestowed upon me: and
 not only that; but likewise to
 transgress his laws." Then turn-
 ing hastily to his brother and sister,
 "Let me beg of *you*," said he,
 "who are still young, to be more
 careful of *your* behaviour than I
 have been of *mine*; and let the mise-
 rable condition in which you now
 see me, teach you the great impor-
 tance of being good and virtuous.
 For believe me, nothing in this
 world is of half the consequence
 of *goodness*; and when you come
 to die you will think so too.
 Whatever you do then, in what-
 ever state it shall please God to
 place you, be sure to worship and
 love

love him above all things, and ob-
serve all his laws. Never be dis-
obedient to your parents; but com-
ply with all they require of you.
Be kind and tender-hearted to
every body; never be guilty of
any falshood or deceit, for the sake
of the greatest advantages this
world can bestow; for this world
shall soon pass away. You know
not how quickly *death* may over-
take you; and if you have not in
the days of your health and youth
by virtue and happiness, gained the
approbation of your God, you
will die in torments." Then
starting up, he caught hold of his
father's hand, saying, in a fright-
ened tone of voice, "My father
my father! *save me! save me!*

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keep me from dying, for I am going to be *miserable*! I know I am; and I shall never see you more."

His father strove to speak; but was so overcome with sorrow that he could only kiss him. The unhappy young man then clasped his arms tight round his father's neck, and again, calling upon him to *save* him, in that dreadful manner expired.

Who, my loves, that have it in their power to escape such anguish, would ever expose themselves to suffer it? What can be greater folly, than for the sake of some trifling pleasure, so to insure ourselves everlasting punishment? I am sure no *enjoyment* this world can afford is worth even half the

agony Mr. *Lightly* felt in his mind at only the *thought* of what he was afterwards to endure. What then must be his sufferings after death? O! my dears, it is quite terrible to *reflect* upon them! But as it will be so much more terrible to *feel* them, let us often meditate on these things, that we may not grow careless or neglect our duty. And then, if we are good, and at all times endeavour to please God, we need be under no apprehensions of ever being obliged to bear them. For God is a kind and merciful God, who does not take any pleasure in the punishment of sinners; but he much rather they should leave their wickedness and be happy: and

happy

happy all shall be who will but strive to be good."

"But *how*," enquired Betsy, "can people be *always* good? I am sure I should like to be always good; and yet *sometimes* I cannot help being naughty."

"Don't, my dear," replied Mr. Newton, "say you *cannot* help it, for you certainly might if you *belated*. You always *know* when you do any thing wrong; and could therefore avoid it, if you would but take time to reflect upon what you was going to do. What a naughty girl was you the other day, when you eat that boasted apple after your mamma had desired you not; but you

will not, I hope, pretend to say, that you could *not help* doing so; or that there would have been any difficulty in minding what she had said to you; for certainly nothing *compelled* you to eat it, but your own inclination: and you might as easily have refrained from being naughty that time, as any other: only you was in a silly humour, and *meanly* committed an action *out of sight*, which you would not have attempted to do, if we had been with you: not considering that no privacy, no retirement, can possibly hide you from the sight of God; and therefore that it is as bad to do a naughty thing when you are alone, as if your parents, or

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the whole world were witnesses. And if, my dear children, you would but always remember this, I think it must always keep you from doing wrong. I do not say but you may sometimes be guilty of *mistakes* about indifferent things; for you are not old enough to understand at all times what is best to be done; and you may sometimes, through carelessness, do what may be productive of mischief, without intending to do any harm. But *this* I am positive of; you can never be *naughty* and *wicked*, without at the very time *knowing* you are so. When you eat the apple contrary to your mamma's orders; you *knew*, you *felt*, that you was doing wrong;

your conscience told you so, you was *uncomfortable*, and *afraid* of being discovered, (for nothing makes people so cowardly as guilt.) And you was sensible that you *deserved* to be punished for your disobedience to your mother's command. And in this state it was impossible for you to enjoy yourself. Did you feel happy then, *Betsy*? tell me, my love."

"No, Sir," said *Betsy*, blushing as she spoke.

"No! I am *certain* you did not," replied her father. "Had you even *said* that you did, I should not have believed it; for I know it is *goodness* only can make people happy, and those who are wicked

wicked will never feel so, let them *pretend* as much as they please that they do, or obstinately refuse to confess their wretchedness; which is the case with some stubborn children, who after they have done wrong, and been naughty, will not *acknowledge* that they have, or confess how uncomfortable they feel upon the occasion: whereas, there is not the least use in their denying it, as that is adding *falsehood* to their first crime, for no purpose in the world; since everybody knows, (let them say what they please to the contrary) that it is impossible for *naughty wicked* people to enjoy themselves, or feel happy. God has graciously placed

placed our consciences within us, on purpose to *pain* us by its reproof when we do wrong; and to comfort and give us pleasure when we do right: and by this means to keep us at all times in the practice of our duty.

Would people but consult their consciences, that is, would they but ask their own hearts, whether what they are going to do is right, agreeable to the will of God, and what he will approve of, and then do according as their hearts direct them; would people, I say, but observe this rule, they would never be guilty of any sins, nor ever give their consciences cause to condemn them."

" Pray,

“Pray, Sir,” enquired Sam,
“in *what way* do you mean consult their *own heart*? How can their *hearts* tell them? *Hearts* cannot speak, you know!”

“Not in an audible, that is, a *loud voice*, indeed, my dear, they cannot,” replied Mr. Newton;
“but if your sister, when she was going to eat the apple; or you, when you tore your lesson out of your book, had stopped, and said to yourselves,—Is what I am now going to do *right*?—Will it be like a good child to do what I have been told not?—or, to tear out the lesson my papa has ordered me to learn?—Will this be acting *dutifully* to my parents, and obeying the command of God, who has told me to honour

nour my father and mother? — And will God be pleased with me for doing this? Had you, I say, my dears, put such questions as these to yourselves, although your hearts cannot indeed *speake* to be heard by other people, you would have found them very clearly informing you what you ought to do; and you would have *felt*, though you heard no voice, your own minds telling you, how naughty and improper such behaviour was; and how unfit for a child to do so. Let me persuade you, therefore, my loves, never to do any thing in such violent haste, as not to allow yourselves time for these, or some such kind of questions: and be assured, it will save you from committing many

many offences which you will be sorry for, after you have done them: but then, you know, it is too late.

When once a bad action is done, it can never be undone. All the sorrow in the world will never restore the roasted apple, or replace the leaves of your book that you tore to bits; or give us the satisfaction of thinking, that our children, upon those occasions, behaved well and honorable. On the contrary, we must always think they were sad naughty children, and consequently *cannot* have so good an opinion of them, as if they had not so offended."

"But *indeed*, papa," said *Betsy*.
 "And *indeed*, papa," said *Sam*,
 "we will never do so again."

Pray, Sir, have as good an opinion of us as ever you had; for we are *very* sorry we were naughty. I am sure I won't tear my book any more." "Nor I," added Betsey, "won't do what my mamma bids me not any more."

"I *hope* not, my dears," said Mr. Newton, "I hope not! But still it is *impossible* we can think the *same* of you, as if you had not been so naughty. We have *forgiven* you, you know, in hope you will keep your words, and not offend any more; but you certainly must see, that you are not such good children as if you had *never* been so naughty: for every wrong action a person does must render him *less* perfect."

than he was before; and consequently less deserving of love and confidence. And the reason why God claims our unbounded confidence, and that we should love him with all our hearts, with all our minds, and with all our souls, is, because he is a Being of *perfect* goodness, always doing that only which is *right* and *best*. And the more a person endeavours to imitate his perfections, the more he will be esteemed and loved. And consequently, the naughtier any body is, the less will he be regarded. By every single thing you do that is wrong, you in some degree lose the favor of all good and wise people; and what is of much more

VOL. I. M impor-

importance, lessen the love also of God himself: for he is much too perfect and good to behold wickedness with indifference, as if it were of no consequence whether people were naughty or not. Every kind, and every degree of sin is hateful to him; and he will most undoubtedly punish it, unless we are heartily sorry for having committed it; and shew our sorrow to be very sincere, by taking care never to be guilty of the same again: otherwise *saying* we are sorry for it, will be of no sort of service; for there is no use in asking pardon, and pretending to be grieved at a fault, if we practice the same again; for if we were *truly* concerned at it, we should

should be careful to avoid doing what gave us so much uneasiness. No repentance, therefore, can be sincere, which is not followed by a better life. If then, my dears, you would wish me to *believe* you are both sorry for the faults you were guilty of; the only way to make me do so, is to shew, by the whole of your future conduct, a strict observance to all that is commanded you: and when I see you carefully strive not to offend or disobey again, I shall then conclude you are indeed sorry you ever did so. But go, my dear children, it is now time for you to retire to-bed, as it is long past your usual hour. I do not like keeping you up so late; but I hope the important

M 2 subjects

subjects we have been talking
about, will be of lasting service
you ; and the dismal account
have given you of young *Ligh*
death, be one means of keeping
you from ever coming to a
shocking end, by leading you
to consider of the necessity of be-
ing good and virtuous, obedient
to your parents, and kind and af-
fectionate to each other, *now in the*
days of your youth ; since you can
not possibly tell how soon it may
please God to take you out of
this life ; and then it will be too
late to repent or amend."

Here Mr. *Newton* ceased speak-
ing ; and the children, after kiss-
ing their father and mother, and
wishing the rest of the company
good

king good night, went to-bed. I rose
 ce early from mine this morning, for
 nt the sake of sending you an ac-
 count of so interesting a conver-
 sation, which, I trust, you will
 greatly profit from; it being of
 equal importance to you, to me,
 and every body in the whole world;
 to prepare, by leading a good and
 virtuous life, for an happy and
 comfortable death, which will
 introduce us to a glorious immor-
 tality. That you, my dear chil-
 dren may be so prepared, let it
 please God to call you at what-
 ever moment he sees fitting, is
 the daily fervent prayer of

Your affectionate mother,

LETTER VIII.

Mrs. ORD to Miss MARY ORD.

I WILL now, my dear *Mary*, (nothing very particular having passed in conversation since I last wrote to your brother) go on with my design of copying from Mr. *Newton's* little book. Next to what I last transcribed from it, I find the following prayers, which, as I think well adapted to your capacities, I send you.

A MORNING

“ A MORNING PRAYER.

ALMIGHTY God, by whose care it is I have been preserved the past night from all dangers, and have now risen in health and spirits, be pleased to accept my sincere thanks for this thy goodness to me. And I beg of thee, my God, to continue to preserve me this day from all kind of harm: particularly to keep me from all sin and wickedness. Make me, I beseech thee, *pious* towards thee, *dutiful* to my parents, *loving* to my brothers and sisters, and *kind* towards all my fellow creatures. And bless, I beseech thee, my parents, my friends, and all mankind. *Amen.*”

AN EVENING

“AN EVENING PRAYER.”

O GOD! by whose mercy I have the past day been provided with all things necessary for my support and improvement, receive my hearty thanks for the same. And I humbly pray thee to take care of me this night: to defend me from all dangers, and to raise me up in the morning in health and safety. Forgive, I beseech thee, every thing I have done wrong in the past day; and grant me wisdom never to do so again. All the blessings that I ask for myself, I likewise pray of thee to give to my parents, my brothers and sisters, and all my fellow creatures. *Amen.*”

A PRAYER

" A PRAYER to be used by a
CHILD for its PARENTS.

ALMIGHTY God, by whom
all things were made, and
by whose goodness all things are
now governed; permit me, a child,
to approach thee, to return my
sincere thanks for thy mercy,
in giving me such kind and good
parents, to direct and instruct me.
Thou, my God, they teach me to
know, art the *first director* and
giver of all things; and it is by
thy bounty that we are daily fed
and supported. It is thy good-
ness then, that gave me such kind
friends to take care of me, and
teach me my duty towards thee.
Bless them, O God! I beseech
thee,

thee, with all things proper for them, and preserve them from all kind of sickness and distress. And grant that they may never whilst they live, do any thing displeasing unto thee; but always be good and happy; and when they die admit them into thy kingdom of Heaven. Make me at all times dutiful and obliging unto them; and careful never, by my behaviour to vex or grieve them; but let me endeavour, as much as possible, to repay them for all their love, and care of me, which they have taken ever since I was born. Grant O God! these my prayers, if I have asked nothing contrary to what thou approvest. *Amen.*

These prayers, I say, my dears,
 I fancy you will be able fully to
 understand; but I beg you will
 read them over seriously, and with
 attention, to know whether you
 do or not, before you attempt to
 offer them to Almighty God: for
 when we approach to the Deity, it
 is extremely wrong to repeat a par-
 cel of words we do not compre-
 hend the meaning of. *Prayer*, my
 dears, is a most *solemn* duty, and
 may no means to be performed in a
 light and careless manner. Only
 let us consider *whom* it is we speak
 to, when we offer up our prayers;
 and surely then, we shall not *dare*
 to be thinking, or doing of other
 things at the same time. If we
 were going into the presence of
 the

the King, to ask any favour of him, or to beg him to pardon the offences either ourselves or friends had committed against the laws of the land, and for which we deserved to be put to death; should we upon such occasions, do you suppose, be thinking about trifling subjects, be playing with our fingers, or looking about us? No surely! Our whole attention would be employed upon what we were about; and we should doubtless take great pains before hand, to be prepared to appear, and speak in a proper manner before the King. How much greater care then, ought we to take, when we are going to address ourselves to a Being infinite

more noble and glorious than the
 greatest King upon earth, even
 that Almighty God who is the
 maker and governor of all Kings;
 and who not only seeth our out-
 ward gestures, but also the inward
 and secret thought of our hearts.
 And if those thoughts are em-
 ployed about our business, our
 pleasures, our dress, or any other
 worldly schemes, it is to no pur-
 pose that we kneel down and re-
 peat a form of words with our
 mouths; for such prayers he will
 not accept; but, on the contrary,
 esteem them as no better than sin.
 Be careful, therefore, when you
 offer up your devotions to Al-
 mighty God, to put, as much as
 possible, all worldly things out of
 your

your heads, and fix your mind upon *him* only. And that you may be the better able to do this you should, some little time before you fall on your knees, recollect what you are going to do and not continue singing and playing, and talking nonsense till the very moment you kneel down and begin to repeat your prayers which I have frequently observed to be the case; and you have scarcely been able to recollect even the words you were going to say. How then is it possible your thoughts should be serious and devout, and fixed alone upon God, your Creator and Preserver, whose mercy you were imploring, and begging him to bless you with all comforts

forts for your body, and to en-
crease the virtues of your soul?

It is not in my power, you
know, to be always with you at
those times you pray; but as you
are in the presence of a Being far
more respectable than *any parent*
can possibly be, I hope you are
always studious to behave with
the greatest care and decorum up-
on such occasions; and not, as I
have known some thoughtless
children do, *gabble* your prayers
over fast, as if you were in a
hurry to finish them; or rise off
your knees, or dress, or undress
yourself during the time you are
repeating them: for be assured,
all such practices are extremely
wicked; and you might as well

not pray at all, as in so very improper, so indevout a manner. And this was one of those sins (which I mentioned in my last letter) that added to young Mr. *Lightly's* uneasiness, when he came to die. And so doubtless it will to every body's, when they reflect how wicked it is to pretend to worship God with our *lips*, whilst we think not upon him with our *hearts*, as if we fancied we could impose upon him by outward appearance; whereas, God judgeth not by the external part of our behaviour, but by the sincerity and goodness of our *hearts*; and if they are not righteous before him, vain is all our *pretended appearance* of virtue.

Be careful, therefore, my dear children, to keep your hearts with all diligence; since upon them depends your everlasting welfare. All beauty and comeliness shall decay: all outward accomplishments and learning pass away, and soon be forgotten; even the whole world with itself in time shall be destroyed: without the *virtues* of the heart shall not continue for ever; and throughout all eternity, shall receive the reward which God has promised to bestow upon those, who in this short life earnestly strive to please and obey him. That you, my beloved children, may make it the chief study of your thoughts to gain his approbation, by leading a

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life

150 L E T T E R S *from a*
life of holiness and righteousness
on earth, and after death be re-
ceived into the blessed mansions of
eternal happiness, is the most fer-
vent prayer of

Your indulgent,

And affectionate mother,

ELIZ. ORD

L E T T E R IX.

Mrs. ORD to Miss HANNAH ORD.

THE prayers which I tran-
scribed from Mr. *Newton's*
book in my last letter to your
sister, naturally led me to make
some

some remarks on the important duty of prayer; so that I had no time copy any more then. I will therefore now write out that chapter, which I had designed to send to *Mary*; but as you all hear and read every one of my letters, it does not at all signify which I write to; only I know young folk like to receive a letter directed to them, and to have the pleasure of breaking the seal: and for that reason, I am careful to address you all by turns; so it falls to your lot to have the following chapter.

CHAPTER II.

YE shall not steal, neither deal falsely, neither lie one to another.” “ This

“ This text of scripture, my God children, is so extremely plain, that you must at once be able to understand it without any explanation, farther than the direct words contain. You all know what *stealing* is, which is here forbidden; and dealing *falsely* I think you must also understand to be acting *dishonestly* in any respect; is something of the same nature as stealing; yet, in many respects it differs from it, though which is the greatest sin of the two it would be difficult to determine. To *steal*, is to take the property of another, that we have no right to, either by open violence, or secretly and unobserved: which is so great a piece of injustice, that

God has strictly forbidden it, as he also has *dealing falsely*. Now to deal falsely, is to be guilty of any breach of trust, or keep from another any thing we may happen to have belonging to them, after they wish to have it restored; or to charge more for those things we have purchased for another person, than they really cost us. All which actions may justly be called *dealing falsely*.

“ But I will still more clearly endeavour to explain, what I mean by a breach of trust. Suppose, for instance, I was to give you a guinea, to pay for any thing that might happen to be brought home, when your mother or I was not in the way; it certainly would

would be very dishonest, if you instead of keeping it safe for such uses, was to spend it upon things for yourself; and the crime in the sight of God, would be the same as if you had unobservedly gone to my drawer and *stolen* the money from me; yet it is rather a different action, and therefore called by a different name. If you were to be intrusted with the key of the apple-loft, or the sweetmeat closet, it would be a great *dishonesty* and *breach of trust* in you, if you were to eat them or give them away; but yet it could not be called *stealing*, though the *sin* would be just as bad. So again, if you had any thing intrusted to you by another person

to keep for them; and was to refuse to restore it to them when they asked for it; though you could not be said to have *stolen* from them, still you would certainly deal most *falsely* in refusing to return it when they required it. Or if I, or any body was to desire you to purchase somewhat for us, and you then demanded to be paid more than you had given, this also would be *dealing falsely*, and committing the sin which God has as strictly forbidden as that of *stealing*. And joined to these, as equal badness, is likewise the sin of *lying*. “Ye shall not steal,” saith God, “neither deal falsely, neither lie one to another.” I am sure there can be no necessity for me
to

to explain to you the nature of what
lie: that you perfectly know *of it*
 ready. All, therefore, that I *shall* do
 at present do, shall be to caution
 you against ever being guilty of
 so terrible a crime, which God
 has so clearly declared his abhorrence
 of; and which all good and
 virtuous people look upon with
 detestation as well as contempt.
 It is a crime of so *mean*, so *base*
 and *dishonorable* a nature, that peo-
 ple esteem it the greatest affront
 that can possibly be offered them
 to be called by the appellation
 name of a *liar*. And there are
 numbers of people who would
 wicked enough to commit
 crime, yet would highly re-
 being *called* so, not considering

f that if they are base enough to be
 guilty of it, whether they are told
 of it by their fellow creatures, or
 not, their crime is in reality the
 y same; and will certainly be pu-
 nished hereafter by God, who has
 forbidden it, and who is a God
 of truth. It is a vice also, that
 when once discovered, (and dis-
 covered we may assure ourselves
 will be) draws upon us the con-
 tempt of the world, and makes
 us forfeit the good opinion of
 every one. The person who has
 once been detected of falshood, is
 never after credited, let him assert
 what he will; if he relate any ac-
 cident that has befallen him, or
 any remarkable affair he has seen,
 though he may perhaps out of
 VOL. I. O politeness

politeness be listened to, still no one believes his narrative; but considers it only as a story made up either for the pleasure he takes in repeating it, or to amuse the company who hear it. If, therefore, there were no *higher* motives to make us always strictly speak the truth, than only the good opinion of our fellow creatures, and for the sake of our present character, surely it would be the highest folly not to do it. But when we consider, that God Almighty, our Creator, our constant Preserver, and our Judge, has given it as his command, that we “*lie not one to another*;” and also has declared that “*no one that maketh (that telleth) a lie, shall ever enter* into the Kingdom of Heaven.”

the kingdom of heaven, but shall have their portion in Hell;" for "lying lips are an abomination to the Lord: but they that deal truly are his delight." And "he will destroy them that speak leasing," (that is lying;) "the Lord will abhor the bloody (that is the cruel) and deceitful man." "A false witness also shall not be unpunished; and he that speaketh lies shall perish."

"All these, and a great many more passages there are in the scriptures, to assure us of God's abhorrence of the sin of lying: and yet there are people in the world, who practice it without ever seeming to consider the fatal consequences of it. But you, my dear children, I trust, will act

with greater piety and wisdom
since falshood is not only a proof
of great *wickedness*; but also of
prodigious *folly*, as it is certain to
bring us into discredit, and make
our words be no more depended
upon, than if we were known to
be fools or mad. And remember
that we are not only to avoid
telling *direct lies*, but also to keep
clear of all kind of *deceit*, both in
our *actions* as well as *words*.
mean, we are upon no account to
behave so, as to make people
think *that* to be true, which we
know to be not so. Thus, if any
body asks you a question,
which *yes* would be the true an-
swer; though you speak not with
your tongue, still, if you shake your

head

head, and by your gestures make signs of saying *no*, you would be as effectually guilty of *deceit* and *falsehood*, as if you had (what is called) *told* a lie. It likewise is equally wrong to deceive or mislead people, by telling only *part* of the truth, with an intention of making them think it is the whole. Thus, suppose I was to give three or four shillings for a book, or any thing; and when I was asked how much I gave for it, to say I gave *one* shilling for it, I should be just as *wicked* as if I said I gave *five*; since my intention would be as much to *deceive* and *hide* the real *truth*, by concealing the sum it cost; as if I had added another shilling to it, to make it

appear more valuable than it was. Thus in every other instance, we must always be careful to keep a strict guard over ourselves, that we upon no occasion fall into this most dangerous sin; and though it be possible the declaring the *truth* may sometimes draw upon us blame for what we have done, yet we had much better honestly confess our faults, though sure to be censured for them, than by striving to conceal them by falsehood, subject ourselves to be detected, and consequently *despised* and *mistrusted* ever after by those who know it; and certainly expose ourselves to the anger of the Almighty, who knoweth our *secret thoughts*; and whether our

false

falsity is discovered to man or not,
 will certainly know it, and most
 undoubtedly punish us for it, un-
 less we sincerely and heartily re-
 pent; and resolve never to be
 guilty of the like again. It is im-
 possible for me, my children, to
 point out to you every instance in
 which you may, perhaps, be
 tempted to practice this crime;
 but what I have now said, I hope
 will be sufficient to keep you up-
 on your guard against ever falling
 into it. Your own consciences
 will always tell you what is *truth*,
 and what is *not*; and when once
 you are informed of that, I hope
 your *virtue*, your *honor*, and your
reputation, will all be too great, ever to
 permit you to transgress. I shall
 conclude

conclude this chapter with the words of a very wise and good king of *Israel*, whom you will read a great deal about, when you are old enough to peruse the *Ecclesiastes*. So great was his detestation of this vice, that he said, “*He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.*”

Having now, my dear *Hannah*, finished this chapter, I have only time to add my most earnest requests, that you will all carefully read and strive to profit from it, and to assure you how sincerely I subscribe myself

Your affectionate mother,

ELIZ. ORR

LETTER X.

From Mrs. ORD to Master THOMAS ORD.

IN my last letter to you, my dear boy, I gave you a melancholy account of the death of a young man whom Mr. *Newton* attended. In this, I have it in my power to inform you of the last moments of a very different youth Mr. *Newton* was likewise with, when he expired. But I will give you the account, as near as I can recollect, in his own words.

“ Well, my dear children,” said he last *Tuesday*, when he came home in the evening,) “ a few nights

nights ago, I related to you the sad unhappy end of young *Lightly*: I have this afternoon also been attending the death of another of your neighbours. Poor *James Kite* is at last gone! But why should I say *poor James Kite*? *Happy James*! I ought to say; for sure he is now extremely so. O! how different his death to that of *Lightly's*; and yet his *bodily* sufferings were far more acute. He has for above a twelvemonth been afflicted with a terrible complaint in his leg, which gave him violent pain, and which at last caused his death; but he bore it with uncommon patience: sometimes indeed, when the pain has been excessive, he used silently to shed

tear

the tears; but he never uttered one
 murmuring or impatient word:
 when his agony abated, not
 only was composed; but also
 cheerful.

"As I always make it a cus-
 tom to visit the sick in my parish, I
 used frequently to call upon him:
 how young as he was, I found
 great pleasure in conversing with
 him; and indeed not only plea-
 sure, but *improvement* also: for he
 reasoned so sensibly, and talked in
 so patient and resigned a manner,
 that his discourses might well in-
 struct those who were older than
 himself. I remember I went in
 one day, when he looked uncom-
 monly pale and weak; and upon
 inquiring how he did, he made
 me

me the following answer. “ I *now*, thank God, tolerably easy; but I *have* been most dreadful bad: I have never closed my eyes all night, or had one wink of sleep: my pain was so great I scarce knew how to bear it: I was afraid that I should lose all my patience, and murmur against God; and that you know, Sir, I think would have been worse than the rest, for that would have been wicked; and to be wicked I am sure must be much worse than to have a bad leg: for a wicked person can have no peace; whereas now, when my pain abates, I have great comfort in the thought that God loves me; and one

permits me to be ill to try my

tiens Vol

I patience; and if I bear it as I ought
 to do, will at last greatly reward
 me. But a *wicked* person can
 have no such comfort as this; and
 must be *very very* sad indeed, to
 suffer such agony as I do, and
 have no *hope* of being happy af-
 terwards; but on the contrary, be-
 lieve me, that instead of being blessed,
 I trust I shall after death, they
 will then suffer far *more* than they
 have ever done in this world.
 And I am sure, if the torments of
 hell were to be no worse than the
 pain of my leg was all last night,
 then that would be very bad
 I have bear, for I did not know
 what to do with myself, it was
 extremely bad. I could *not*
 stop crying; but I *tried* to be pa-
 tient;

tient; and I prayed to God to make me so, and not to suffer me to murmur or grow wicked. And now that I am easier, you cannot think how happy I feel: my conscience feels so *comfortable*, and seems to tell me that I did right and that God is pleased with me so that I would not change place with any body in the world: and if it should please God to let me be so bad again, I hope he will still give me patience to bear as much as he thinks best to let me suffer; and then I don't care how much it is: for if I continue good, I know God will love me and then I am certain I shall be quite happy at last."

“In this pious manner did that
 dear boy use to talk ; and when I
 went to him to-day, “O ! Sir,”
 said he, “I am glad you are come !
 I wished to see you once more be-
 fore I die ; for I heard the sur-
 geon tell my mother that I could
 not possibly live till to-morrow
 morning ; and she has been cry-
 ing ever since. I wish she would
 not do so ; for I am sure I am *very*
glad to hear it is likely I shall so-
 on be out of all my pain. I
 have suffered a great deal in the
 last year ; but that now does not
 signify, and I shall shortly be
 completely happy. If you love
 me, therefore, my dear Mamma,
 I am sure you need not cry : it is
 true I am going to leave *you*, but
 P 2 then

then consider, I am going to meet
God, and to be made happy for
ever. Only think, how much
you have seen me suffer; and how
earnestly you wished and tried
every method to give me ease.
Rejoice, therefore, with me, my
good friends, that I am now go-
ing not only to enjoy perfect ease,
but also perfect *happiness*, more
than you can form any idea of,
whilst you continue upon earth;
and if you grieve not too much
for my death, but continue good
as you have always hitherto been,
it will not, you know, be a great
while before *you* too shall like-
wise be admitted to partake of the
same felicity. O! what a good
and merciful God is ours, who

not only preserves us whilst we live, but after we are dead makes us so completely happy. And what thanks, my dear parents and friends do I owe to you, who taught me the way to please God, by doing my duty. You always told me, the only way to be happy, was to take care and be good. And *glad* I am that I followed your advice; for now I and the advantage of having at all times obeyed you, and done those things which you told me ought. It was you taught me my duty to God, taught me to say to him, to *love* him, to my *trust* in him, and *obey* commandments. And it you taught me to honor

and cheerfully obey yourselves
and to do to all other people
as I wished them to do unto
me. You also taught me to
abhor every kind of evil; and
upon no account to be guilty
of the sin of falsehood. For at
this your kind care of me, God
I trust will greatly reward you.
And he is now mercifully pur-
suing to make me *eternally* happy
only for having done as you
advised me. *What* the joys of
Heaven are, which I am now be-
going to receive, I at present
know not; but I am sure the
will be *very great*. I am confident
I shall be *perfectly* happy; and
never more feel any pain or

uneasiness

lives easiness. How blessed a thing
 to be it is to *die*! We can never
 be thankful enough to God
 for his kindness in letting death
 put an end to all our cares
 and guilts. And no pains
 that we can possibly take in
 God's world, can ever be too much
 to secure to ourselves the fa-
 vour of God, and the delight-
 ful transports I now feel."

Just as he pronounced the
 word, he sunk down on
 his bed, and expired without a
 moment. How blessed! how de-
 lightful an end! O! who that
 considers the vast difference be-
 tween his death and that of
 a sinner; would ever, for any
 pleasures

pleasures or profits of this world be guilty of any sin ; or for any difficulties they may meet with neglect doing their duty ? But when we consider that the deaths are but the *beginning*, the *entrance* upon that state either of joys or torments, which is *last for ever* ; when we consider this, I say, what madness must it be, to live so as to lose the felicity of the one, and receive the misery of the other ? Frequently, therefore, my dear children, call these things to your remembrance ; and be assured that no pleasures are equal to the comfort of an happy death ; nor no trouble equal to the

is of a miserable one. And
only way to avoid suffering
one, or to secure the enjoy-
ment of the other, is at *all* times
endeavour to be *good*: to
love God, and keep his com-
mandments, for that is the whole
of man."

Here Mr. *Newton* ceased speak-
ing, and we spent the rest of
the evening in conversing on seri-
ous subjects, which the account
I had given us naturally led
to. but I have not time to
say more at present (for the
day is just going out) than as
usual, to beg you will consi-
der the contents of my letter;
God Almighty grant you
to

178 LETTERS from a, &c.
to profit from it. So pray
and so, till the last moment
her life, will continue to pr

Your affectionate mother,

ELIZ. OR

END of the FIRST VOLUME

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